1: Rivers E-5 (ca. 1901-02) 1906 Toda
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APPENDIX Iv

137 In the following list I give the botanical names of the plants or kinds of wood used by the Todas in their ordinary life or in their ceremonial. I owe these names to the kindness of Mr. Thurston and Mr. K. Rangachari.

Ámmul	Rubus moluccanus, L.
Ávelashki	Hedyotis stylosa, Br.
Kakádri	Euphorbia Rothiana, Sprengl.
Kadak or *kadakmul*	Rosa Leschenaultiana, W and A.
Kákkr	Eragrostica nigra, Nees.
Kákkádri	Dregea volubilis, Benth.
Kákkádri	Gardneria ovata, Wall.
Kákkd	Mappia foetida, Miers.
Kárkaki	Rhamnus Wightii, W and A.
Karneizi	Acronychia laurifolia, Bl.
Kbri	Eugenia Arnottiana, Wight.
Kíkr	Litsaea Wightiana, Benth. and Hk. f.
Kíd	Probably Olea robusta.
Kíri or *Kírzi*	Amaranthus (speciosus ?).
Kudi	Hydrocotyle asiatica, L.
Kárbrs	Eugenia calophyllifolia, Wight.
Kurshat	Strobilanthes, ? species.
Kwadiki or *kwadriki*	Myrsine capitellata, Wall. var. lanceolata.
Kwagal	Polygonum rude, Meisn. and P. chinense, L.
Kwatinali	Coriandrum sativum, L.
Main	Cinnamomum Wightii, Meisn.
Malkádri	Piper sp.
Mírs	Michelia nilagirica, Zenk.
Nárk	Andropogon schoenanthus, L.
Pírs (wood)	? Sideroxylon.
Pírs (leaves)	Pentapanax Leschenaultii, Seem.
Purshuti	Elaeagnus latifolia, L.
Pishr	Dodonaea viscosa, L.
Pathammul	Solanum indicum, L.
Patw	Panicum miliare, Lamk.
Pelkhodathmul	Rubus ellipticus, Sm.
Peshtainmul	? Phyllochlamys sp.

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Pökwal	Pavetta creniflora, DC.
Pötkr	Anaphalis oblonga, DC.
Pöl	Ilex Wightiana, Wall.
Purr	Rhododendron arboreum, Sm. and Elaeagnus latifolia.
Pükkiwal	Rubus lasiocarpus, Sm.
Pöw or *pöf*	Sophora glauca, Lesch.
Pükkat	Strobilanthes, ? species.
Takwal	Berberis aristata, DC.
Tiwat	Rhodomyrtus tomentosus, Wight.
Tsinkkdri	Senecio corymbosus, Wall.
Tö	Leucas zeylanica, Br., and L. aspera, Sprengl.
Tirparikat	Strobilanthes, ? species.
Tiwri	Atylosa candollei, W and A.
Tkdrsmitch	Diospyros sp.
Töri or *törimul*	Berberis nepalensis, Sprengl.
Tkdr	Meliosma pungens, Wall. and M. Wightii, Planch.
Twadri	Girardinia heterophylla DC.
Wkdr	Ochlandra sp.

2: Marshall G-5 (1870) 1873 Toda

prairie. The hills as accessible as those of Malvern; the prairie land as ceaseless, in its long undulations, as the billows of an ocean. Short coarse grass, clothes the whole, save where the deep forest holds possession of the damp secluded valleys, or the cool little woods moss the banks of the prolonged gulleys, through which the trickling streams or dashing bourns course down the silent hill-sides: then collect, and, through successive vigorous rapids and tumultuous cataracts—where from behind the clouds of spray and mist, noise roars its prolonged approval—precipitate themselves into the plains below. Wherever, in fact, rich soil and a perennial supply of moisture may be found, there are the ever silent woods; for the periods of annual drought are long: the monsoon rain flows quickly off the hard surface of the exposed hills, and the scorched grass containing the young saplings is yearly fired.

These woods and forests, and lovely glades, whose perfect quiet is broken only by the calls of wild animals and birds, or by the rustic sounds of Toda cattle—almost equally wild—herding in the open, form pre-eminently the characteristic features of the scenery; adding emphasis to the singularly peaceful beauty of the view.

The grass, in spots where the buffalo has not grazed it short, and where moisture favours growth, is crowded with wild flowers. Climbers, in great variety of grace and form, swing in festoons from the limbs of the gnarled old forest trees, bearded with hoary lichen, or ornamented with varieties of flowering orchids, which cling to the branches of the moss-covered timber. In the dank secluded shades a great variety of ferns; from the tree-fern to those of the smallest size, grace the gloom:—

> 'O, might I here
> In solitude live savage, in some glade
> Obscured, where highest woods, impenetrable
> To star or sunlight, spread their umbrage broad.'

All round the circle of this high-perched green plateau, one undrawn sweep of low flat country, dotted with hills.

2: Marshall G-5 (1870) 1873 Toda

CHAP. VIII.

The Todas state it, as a matter of tradition amongst them, that the time was when they subsisted largely upon roots. They are even now partial, amongst others, to that which is known in India by the name of Salup Misri—orchis mascula—a terrestrial orchid which grows in great abundance on these hills. The woods also abound in edible varieties of wild-fruit—pôm—and herbs of sorts.

Intoxicating liquor or drug had never been utilised by these people prior to the arrival of the English. And tobacco is still a luxury.

Infants are nursed by their mothers, as a matter of general habit, for about three years: and it is not uncommon, for them to be still suckling when in the sixth year. Boiled millet or rice warmed in milk is a common article of diet for young children.

As a general rule, food is either eaten uncooked or boiled: but is sometimes baked or parched.

The Todas have no 'caste' prejudices; those Âryan fears of contamination which haunt the population of the plains, requiring that persons not of the precise same grade of life or family, should cook and eat apart: and which place obstacles to the intermarriage of those of different castes, as insuperable as if they were of foreign religions or nationalities.

Their two meals—which the women almost invariably cook—are eaten between the hours of 9 and 10 in the morning, and of 7 and 8 in the evening, in their little houses, but never in the dairy.

Men and women do not eat together at home, but the adult males of the family dine first, then the females. This as a matter of etiquette; which is not however so stringent as to preclude the women from eating before the men if there should be just occasion for them to do so. Children of both sexes have their meals either with the men or with the women. When one comes to consider the smallness of their houses and the primitive nature of their practices, one cannot

2: Marshall G-5 (1870) 1873 Toda

CHAP. XIV.

137 778 824 Though the proper meaning of the word tûde, is simply a bush; yet taken in connection with its use for sanctifying purposes, it may be held to imply that it is *the* bush above all others. It is a very common little tree on these hills, fragile, and by all accounts, possessing no remarkable properties in flower, seed, or sap. I am indebted to the courtesy of Lieutenant-Colonel Beddome, Conservator of Forests, for its botanic names, viz., *Meliosma simplicifolia*, alias *Millingtonia*.

Dr. Hooker, Director of the Kew Gardens, has obliged me with the following valuable information as to the diffusion of the tree; a point on which I have been desirous to obtain the most reliable account, hoping that the localities might form geographical links by which the Todas might be traced to other tribes within or beyond the boundaries of Hindustan. 'The distribution of the plant,' Dr. Hooker is so good as to write, 'is Western and Eastern Himalaya, from Simla eastward. Khassia, Silhet, and Mishmi hills in Assam. From the Concan to Courtallam in the western Peninsula. It certainly does not inhabit Persia, the Caucasus, or South Russia, and probably not even Beluchistan.'

174 783 824 778 It was important to establish, if the race of which the Todas form a tribe, brought with them from Western Asia the use of the tûde, the *Millingtonia*. It would now seem probable that they brought with them, merely, the already established practice of self-purification with a sacred plant, and not finding in the country of their adoption that which they had been accustomed to use when in their own land, they elected the tûde in its place. If the views expressed in the last chapter, as to the antiquity of the rules of cattle inheritance—making the bell-cow a descendant by the female line from some remote ancestor—be considered of value, then some degree of support is also afforded to show the collateral practice of purification by the use of a sacred plant, to be also very ancient.

000 It would be interesting to know if other broken tribes of the pre-Âryan—Drâvidian—race, now living in various tracts

4: King G-5 (no date) 1870 NUGO Toda NUGO

342 The dwelling of the Toda, though in no way very remarkable, differs, nevertheless, from that of any other uncivilised people that I have met with. The walls are made of roughly planed boards joined with clay; the sides are not more than three feet high, by about twelve feet long, and the ends are gables about eight feet high, having slightly rounded points. The roof is made [137] of reeds, and thatched with lemon-grass, a tall and very strong plant attaining a height of six to eight feet, having a strong perfume of lemon, and growing luxuriantly on the hills.

[354] The whole structure is very substantially and neatly built, but there is no chimney, and the smoke from the fires pours out at the door and exudes from every crevice. The entrance is an opening just sufficient to admit a full-grown person on hands and 351 knees, and is made to close from within. There is in front of the dwellings, partly enclosed by a low wall of loose stones, an open grassy space or court, which, owing to the nomadic habits of the 621 Todas, is always of a fresh green. The huts are built close together on some naturally smooth knoll in clusters of three or four only, and not in villages; these family groups are called *munds*.

343 There is always one hut set apart for the reception of milk, and this is placed a little to one side of the other huts, which in construction it precisely resembles. It is entirely surrounded by a 462 low wall, within which no females are permitted to enter on any account, nor are they allowed even to milk the buffaloes; a custom or rule which I have found existing also among the Kaffirs of South Africa.

621 The *munds* are situated at considerable distances apart, and 221 their inhabitants migrate periodically from one to another for 242 change of pasture. During the dry season—that is, from the beginning of January to the end of April—they are in the habit of setting fire to the grass, with a view to promoting its better growth; another Kaffir custom, and one, moreover, the beautiful effect of which at night will be remembered by all who have ever seen it on so large a scale.

221 Before leaving, the Todas close the entrances to their dwellings, 621 but take no further care regarding them. I found several times in the course of the three years that I spent on these hills, various *munds* suddenly deserted, and again, after an interval of some two or three months, as suddenly reoccupied. As there was nothing to prevent any curious person from entering these empty huts.

4: King G-5 (no date) 1870 NUGO Toda NUGO

refer, had we not been accompanied, or rather introduced, by the Moravian missionary, Mr. Metz, whom I have already mentioned as being so much esteemed by the tribe.

Our ride to Kapilla, the scene of these interesting rites, lay for some miles over a fine open undulating table-land dotted with enormous rhododendrons, which were loaded with clusters of dark crimson flowers. Gradually we got into higher ground, now pressing our hill-ponies up steep acclivities, now skirting the edge of great forest belts stretching downwards for many a mile into the sultry valleys at our feet, till, guided by the appearance of a few distant natives wending their way towards an isolated wood on one of the surrounding mist-covered peaks, we at length came within hearing of the shrill and very peculiar sound of Khota hautboys.

Leaving our ponies, we entered a deep shadowy wood of moss-grown trees, whose gnarled and twisted stems and branches were also completely covered overhead and down to the ground with ferns, orchids, long pendent tufts of grey lichen, and parasitical plants, one with dark glossy leaves and an orange flower being especially beautiful.

In an open space, near the centre of this shady grove, and lit up by the bright rays of the midday sun, was a surging crowd of white-robed Todas, and half-naked Khotas with wild and excited looks, whose unmusical pipes drowned all other sounds. Outside the wood, on an open green space, stood a Toda temple, having its gable-ends of polished wood thickly studded over with silver coins of various sizes, fixed in perpendicular rows on each alternate plank. Near at hand was a small temporary shed, or ridge-shaped tent, made of pieces of native cloth, whilst at a little distance off was a large circular *tooel*, or cattle kraal, with a wall both higher and thicker and altogether much more substantial than usual. It was constructed of stones and sun-baked clay, the entrance being barred with stout poles.

Within this enclosure stood ten splendid buffaloes, their clean bright skins and polished horns indicating that some pains had been taken to improve their naturally fine appearance.

Crowds of women and children stood or sat about the temple, in which a party of the former had just placed the deceased's robe and ornaments, together with two bags containing his ashes. With the exception of the younger children, who were naked